

M1274
Tuesday, October 17, 1967 (afternoon)
Reed College, Oregon
Open Meeting

Frank Ripley: Good Afternoon. I was a student here some years ago, and in the meantime I came across the teachings of George Ivanovich Gurdjieff and I met Mr. Willem Nyland, who teaches these ideas, and I'm a student of his and of the ideas of Gurdjieff. I hope that you students of Reed get something out of it. This is Mr. Nyland, and he is very capable of taking over from here, I think.

Mr. Nyland: After that kind of introduction, of course, you know... Of those of you who are here from Reed, do you know anything about Gurdjieff, or is it completely... Huh? A little bit? You know, it is always easier if one can establish a little correspondence between what I would like to say and an audience. Because otherwise I might go over into the kind of a lecture without touching anything that you might be interested in, and if you have heard of Gurdjieff and read something—either his own book, All and Everything, or perhaps what Ouspensky has written, In Search of the Miraculous, or perhaps in some of the other books which deal with Gurdjieff and some of the ideas—it might have given rise to some questions on your part. And if that is the case, then it is easier to build around a question instead of simply starting from the beginning—what is this and who is Gurdjieff and what are the ideas and so forth—because it may be a little confusing that way. So, if you do have any particular question that you remember, we can start with that. If you haven't it doesn't matter, we'll start anyhow.

How much time does one allow? Gurdjieff was a Russian, a philosopher. He has written a very interesting book called All and Everything. It's a very presumptuous title, and since you haven't read it I'll have to tell you a little bit about what the reason is for writing it. It is a book which belongs to a series of three, and this particular book is a criticism of Mankind as he is. There is a Second Series, which indicates what people could do and how they could become, in his sense of the word, 'remarkable,' in which certain people developed certain ideas for

themselves and apply it in their life. And the Third Series is devoted to descriptions, more or less, of an esoteric nature of how a person should Work on himself.

This is the particular expression that Gurdjieff uses—to ‘Work on oneself’—naturally, it implies that that what he is is, at the present time, not as yet complete but that there are potentialities, and that if he only knew how to develop the potentialities he could become a different kind of a Man.

In general, I would say that Man, Gurdjieff indicates—and how he describes it—he calls it ‘harmonious,’ and at the time when he started with his ideas to present them to the western world, he formed an Institute for the Harmonious Development of Man in Fontainebleau, in France. That was after he had gone through many, many years of searching, mostly in the Near East, and as far as Tibet and Persia, for certain wisdom which he collected from different sources. And for twenty years he and several of his friends, totaling in number about twenty different people, had formed a society among themselves for the investigations of trying to find out what were fragments that were still available which could contain esoteric knowledge of a certain kind, and where the knowledge could actually be applied in a person’s daily life. You can call it ‘esoteric,’ because it has to do with the development of a Man when you consider him made up of two kinds: One, his ordinary outer life and manifestations and the way he lives on Earth; and the other what is called his inner life, sometimes perhaps a spiritual development, or at least something that is not as obvious but which, in accordance to Gurdjieff, represents the most important part of Man.

Work on oneself simply means the application of a certain method in order to introduce into Man, as he is at the present time, something that is different from his subjectivity. And Man is not only assumed but is, you might say, ‘proven’ to be totally, one hundred percent subjective, and that the reason why Objectivity should be introduced is because ultimately it would enable a Man to become free from the bondage of Earth. So we must realize that what Gurdjieff is talking about is the development of a Man, emphasizing that what at the present time is not so apparent but what he considers of course ... and much more important than anything else, and that it would lead to the possibility of a Man becoming what he should be on Earth—or should have been if the conditions of Earth had not prevented it.

Sometimes the word ‘self-remembering’ is used. It is a question, then, of this ‘self’—whatever it was when he was very young and Man was just born and appeared on Earth—if that

self was unspoiled and gradually became coated with all kind of indications of civilization and culture so that that—what he now appears to be—covers up that what he is really essentially. And that the aim of Man, in order to free himself from the bondage of Earth, would simply consist in trying to develop that what is his inner life, and that gradually this kind of an accent would be shifted from his outer life to something that is more essential and perhaps even more essentially essence.

How to go about it, and what to do really in the application of that what one would consider it, is that one would like to know how to evolve—that is, how can Man become harmonious. And naturally, that implies that at the present time he is not harmonious at all, but he is lopsided and not evenly developed. For sake of clarification, a Man is made up of three different parts. Very general you might say one, naturally, is his physical body, and although that contains the different organs which are necessary for him to live in life on Earth or whatever his functions have to be, that there are certain organs which play a very definite part in a Man; one would be called a ‘feeling’ center more or less centered in his solar plexus, and the other is, of course, his mind and the different kinds of mental functionings. According to Gurdjieff, these three so-called ‘centers’—which is not a very good word for it but it is sufficient to distinguish them from each other as far as their functions are concerned—are not completed at all, and the only center which is completed is his physical body. It has come to its full-grownness—probably people when they are 18 or 20—and it doesn’t grow any further. His feeling center has grown up to a certain point and then also stops. And his mind, again in accordance with Gurdjieff, is just sufficient for him to live his life on Earth. Naturally, this implies that the purpose of life of Man on Earth is not all there is to it when you only consider living on Earth, and that it has to have a much deeper understanding, that Man really has a different kind of a function to fulfill even if, when he lives on Earth, he fulfills all the necessities of living the right kind of a life; but that his spiritual Being, that what is his inner life, that what really is his life *par excellence*, that that has a chance, at certain times if he knows how to develop them ... how to develop it, that he then can free himself from what now binds him to Earth.

I’ve said now several times that a Man is ‘bound’ on Earth. It’s the Law of Gravity; in the first place, of course, physically—he can’t fly away, he is here, he has to live with his feet on Earth—but psychologically he is also bound. And the binding gradually takes place as a Man lives and adapts himself to certain conditions. And these psychological conditions that affect

him make in Man certain things develop which, you might say in a general way, you can call his 'habits,' and that really what he considers himself to be is not entirely what he really is.

The difficulty in this is that whenever I try to think or feel about myself, that that what I use in order to get to that kind of knowledge, of course, remains subjective. Because the organs or the instruments with which I consider myself—my mind as well as my feelings—is, of course, in all respects, hundred percent a subjective kind of a faculty. Why should one on Earth wish to become Objective? You see, we say it sometimes in a different way: That a Man as he is now has not enough of a Consciousness really to guide him to be able to go further from Earth and develop, and one has to realize that perhaps one can question this whole idea of evolution and that perhaps it is sufficient for Man to accept himself the way he is on Earth until he dies and then that is the end of his existence.

Gurdjieff, of course, does not believe that. There is, naturally, a logical reason for not believing it, and I think that each person who believes that life as it is only exists between the moment of his conception and his death physically and that after that nothing else happens or that nothing else remains in existence, I think is very narrow-minded. All religions of course are based on the idea that Man is worth much more than his physical appearance, and that for that reason, either by invention or by certain concepts that seem logical, we believe that there is, to use a Christian term, a 'Heaven' or there is a Hereafter, or that there is a possibility for the continuation of one's spiritual existence. And to what extent this now depends on how much I want to believe, I think is entirely a question for each person to settle within himself.

A person who believes that he is nothing else but a material form—keeping on breathing and eating and doing this and that on Earth, to the best of his knowledge and as well as he can and that then after this death nothing remains—I think leads a very narrow-minded kind of an existence. Of course we do know that there are certain functions, and we call them 'feeling'—or perhaps 'emotions' when they are a little bit refined—and they go in the direction either of either art and creation, or they may go in the direction of religion. And that Man, then thinking about himself in the way he is and having certain questions which he would like to have answered, would find in such answers the possibility that that what he is now may be a preparation for what he should become, and for that reason he follows that definite direction in order to become what he thinks he ought to be.

Gurdjieff believes that a person who is that way inclined and who wants to remain

subjective can become, to a certain extent, free from certain conditions of Earth, and these three directions in which a Man can go depend entirely on the three centers and the further development of one or the other. If he develops his physical center he approaches the idea of a fakir, if it is a feeling center that is developed he would become a saint, and if his intellect is developed he becomes a yogi. That is, yoga really is a mental development. Ouspensky calls these people Man Number 'One,' 'Two,' and 'Three,' and the totality of a Man made up of these three different centers is his personality.

Let me explain this 'center' business. The center, physically speaking, is the totality of the body. Of course it is not a center as compared to that what might be the circumference because that what is the body is all there is to it as far as anyone can see and as far as he himself knows—that inside there are certain organs that function in a different way. If it is a feeling center, it should also be a central place where all feelings take place and there Man, when he has feelings, is guided sometimes in his activities by what he feels. In reality the feeling center as such doesn't exist. There are a few cells in the solar plexus which function in a different way from the rest of the cells of the body, but otherwise there are many nerve nodes over the totality of the body which function also, you might say, in a 'feeling' way and correspond to a solar plexus. But there is no center—central organization—that can direct the feelings in Man. As far as the mind is concerned, it is centered in the head and that probably is the best way of indicating that there is a concentration of certain activities of a mental kind we call it 'thinking' in a general way, or whatever the mind is doing with the different kind of thoughts, formulation or making words, or pondering or comparing, or whatever are the different mental functions that we are familiar with.

So when we say 'centers,' it's only to indicate that there are different functions in Man. In accordance with Gurdjieff, the feeling center is not in the proper place. The solar plexus happens to be completely united or combined with that what is the physical body; and that any kind of a feeling is immediately expressed in some form of manifestation of the physical body, so there's not a sharp distinction between the physical center and the feeling center. As far as the mind is concerned, it is much more independent because one can have thoughts in the mind without having to go necessarily into any kind of a form of activity.

So if one wants to try to find out what is the Achilles heel of a Man to find out where he actually could start in further development, he has to refer to his mind first, because that is the

one that is most independent of the rest. When one talks about Objectivity, it is something that is a knowledge which is truth in an absolute sense. And one says that from the standpoint of subjectivity, that then that what I really want as an absoluteness has to become Objective and is, as such, 'not part of' my subjectivity. The question is, again: Should one become Objective in ordinary life. And the answer is, "No," because I think that as far as Earth—living here on Earth—is concerned, Man has enough when he is endowed with centers number one, two or three and he can develop each one of them; and in the case of the fakir, and the saint or the monk, and the yogi, he can develop any one of the three centers and, you might say, have a fairly happy life if he accomplishes his aim. His aim would be to make contact with that what is of a higher nature than Man on Earth. And again, of course you have to look at this religiously because Man's aim then, and particularly in mysticism, is that he would like to become free from Earth as soon as he possibly could and then unite or fuse with that what he considers the Godhead or whatever it is—in the terminology of Gurdjieff, 'His Endlessness'; to what extent this is a worthy aim to have for a Man on Earth, I'm not judging about it; it is an aim which will lead a person away from Earth and to some extent fulfill the desire in himself of that kind of a freedom in doing it, however he will only develop one center and, as such, then a Man is not a complete Man. And that the purpose of Man should be that all three centers should become fully developed in order then to be in balance as a harmonious Man producing, at any one time, whenever necessary for him that he can act or think or feel in accordance with whatever the requirements may be of the conditions in which he lives.

Now, of course that is a big aim. But if I develop my mind to such an extent and I neglect the other centers, I'm only one third of a Man; although ... I may not be a Man at all and have reached a certain level of unity with a higher form of Being, I have not fulfilled the purpose of Man on Earth. And that, of course, is something that one has to decide for oneself: Do I have a purpose on Earth merely by the fact that I happen to be born on Earth, and do I take that as something that is my responsibility.

Aside from the fact that, of course, I was not responsible for being born, there is a certain point at which I consider my life as it is and that at such a time I may want to take a responsibility for it, not only to maintain it but in order to do something with it that is worthwhile. The worthwhileness of one's life can be dependent on whatever I wish to do in this world; it is, I can develop many possibilities that I now have which may be potential, I can

develop in a feeling or in a mental way, or I can even develop a little bit more dexterity as far as my physical body is concerned.

But again, the question is, is that all there is to it as far as the life of Man is concerned. If one considers Earth as part, in the first place, of the solar system; and the second place, the solar system as part of the cosmological configurations that we know about—we in general call it the ‘universe’—there has to be some kind of a meaning which I think that the person that keeps on thinking about it has to have a definite opinion about. He has to find what his particular place is; not on Earth, and he cannot neglect the stars and the different constellations or the ideas about cosmology. The question for himself—with Man when he becomes aware, for himself, that not only his physical body exists but therefore thoughts and feelings which allow him to consider in the first place the possibility of further development but also that he sees, in his life, certain lines of reasoning or feeling or perhaps emotional development—that then he must consider himself not complete unless that what is non-material has reached its fullest development.

Gurdjieff believes that a Man should really Work for the purpose of developing those centers that are at the present time not complete. In the first place, physical center is complete up to the moment of death, and indicating it by means of an Octave it is a ‘Do,’ ‘Re,’ ‘Mi,’ ‘Fa,’ ‘Sol,’ ‘La,’ ‘Si,’ then ‘Si-Do’ would be the little bridge over-bridging a Man from his physical life into a dead body, and that the ‘Do’ would be reached at the end of that kind of a physical Octave.

Feeling center also, if you want to express it in the form of an Octave, is only ‘Do,’ ‘Re,’ ‘Mi,’ and the point at which it could go over into a ‘Sol,’ ‘La,’ ‘Si’ of that kind of an Octave does not exist on Earth. It is called of course a ‘higher’ emotional possibility and, as such, it would be a means of reaching a contact with that what is a life higher than where we are on Earth, and maybe you can call it ‘Heaven,’ you can call it a ‘planetary’ level, you can call it even a ‘solar’ level, or to some extent a contact with that what is cosmologically more or less understood, or hoped for or assumed to exist.

As far as his mind is concerned, Gurdjieff indicates that only the ‘Do’ of a particular Octave representing intellectual center exists; and that for the purposes of living on Earth it’s quite sufficient so one need not evolve if one only considers one’s life as it is now, and that at the death ... at the moment of one’s death that there is nothing else to be done.

If one believes in the spiritual possibility and an existence of a spiritual life, or the

existence of certain things that we call 'spirits' as entities continuing to exist and perhaps having, for them, a possibility of further development in order to free themselves from certain bondage not necessarily of Earth but of a different kind of a level, then of course there is a total structure of the universe in which His Endlessness as something we call simply 'Infinity' existing, and compared with that everything that is put in a form takes on a certain finiteness. And that the level of Earth belongs in the totality of, you might call it ... and Ouspensky calls this a 'Cosmic Ray,' that Earth is in such a Cosmic Ray at a certain place in which the Cosmic Ray, coming from and—we call it 'involutionarily'—developing from the Sun Absolute as, you might say, the 'center' of the universe, goes in the direction of our solar system, Earth becoming then, at a certain place in this Cosmic Ray, 'Fa,' and the end is represented by the Moon and also, in accordance with Gurdjieff, by a little planet on the other side of the Moon, called 'Anulios.'

Whatever this is as one Cosmic Ray of which the Earth happens to be a part, it would be, of course, illogical to assume that there is only one, and there have to be many, many different radii that would come and center first in an absolute something which we then would call 'His Endlessness' or the 'Sun Absolute,' and then spread out in the totality of the universe in the form of radii going out from one central point until again Infinity—or sometimes one says until the 'Negative Absolute'—has been reached.

These concepts, of course, are not so easy to understand. Because when we talk about Infinity in finite terms, we already have a great difficulty of expressing oneself. If I want to put everything in words, also I use forms in order to enclose something that should never be put in a word. Also, when I want to create something in the direction of art, I will try to form or create a form into which I hope I can pour something of my own, or of something of a different kind of nature, so that then that what is represented then as art represents something that is much more sacred and holy within myself than only the form would indicate. And that the highest form of art for me would be something that is perhaps not of myself; although it might have a similarity to that what is the highest within myself as an artist, that it has a correspondence to the totality of all things being alive in the totality of the universe.

Now, that is of course a tremendous kind of a concept, and there's no particular reason of following it too far. Because we run then into definitions of, what is art? What is subjectivity? What should be self-expression? What is Objective Art? Religiously we are a little bit closer in understanding what one's feelings might be, and we know enough about certain religions and on

what they are based and what really the concepts are; not as dogma because that is a form again in which certain laws and prescriptions are written, but that what is the reality of a doctrine, that what really is the aliveness in a religion and, to some extent, that what a religion represents as a philosophy in life. And that constantly this idea, these ideas of Gurdjieff have to take a certain form which he calls 'Esoteric Christianity.' Again, it is a word that doesn't mean very much, because we do not know what Christianity is since there are too many different considerations from the standpoint of who is a Christian; and also that what is prescribed as to be a Christian in accordance with the Bible or any one of the holy books in any other kind of a religion, simply it is given how a Man should be and how he should behave on Earth, and if we say there are the Ten Commandments, we know well enough nobody can actually live up to that kind of a law.

So here we are considering ourselves as ordinary human beings having ideas and feelings of a certain kind, and perhaps wanting to understand what is the meaning of one's own life. If one can understand that, then one also will know what is the place that a Man should have, and also what he should do in order to develop himself. So, you see, once and for all we get away, now, from the idea that life on Earth is only one thing and nothing more. It is, of course, totally a totality; even if you wish to express it as a function of Infinity, that Man in his life is part of that and at times realizes that he could be more of a part, or that he might have the responsibility of developing conditions in such a way that that what is the reality of his life could become more apparent even on Earth itself. And that the whole idea of Harmonious Man would be that a Man would be, as Man on Earth—being able to do whatever is required, that he could think and feel independently in any one of those centers—that for him Objectivity would be the law and no personal interpretations or opinions would ever hinder him in the activity which he feels he has to follow.

The question is, however: Is that really the purpose of a Man. Why should he consider himself ... as he is on Earth and as we all know how tiny and puny he is, that he considers—it is a little preposterous—that something in him is that holy, to be compared with that what for him is the highest and he calls his 'God.' You see, religiously this whole question of where does Man belong and what is in him that represents in himself a sacred function and to what extent can he say what is holy for himself, and why should he want to live in a holy form when he still has many things to do on Earth. And that the reason for being on Earth simply means that there are certain requirements which are exacted from him in some way or other and how can he, you

might say, ‘pay’ for his existence if Mother Nature allows him to continue to live on Earth and allows him to continue to breathe.

Again, it becomes a very personal question of what a Man really wants to do with his life. And the satisfaction which is reached at a certain time when perhaps he gets a little older and he is satisfied with what he has accomplished, he doesn’t want to consider anymore that something else has to be done and that, you might say, he still has to continue to work for a living. Our whole idea of civilization and industrial development is to make it a little easier for a Man, and then when he can have a life full of push buttons, that then he can sit in his chair and smoke and fall asleep.

The idea of Gurdjieff, of course, is that a Man, when he starts to live, has a great deal of desire to make out of his life something that is worthwhile. And when he grows older that he gets a little discouraged because there are many obstacles in the way, and that after some time also his body will start to break down and he goes over into a state of senility expecting, then, almost any moment to die and then when he is dead it will be finished because nothing else will happen—a logical-reasoning person, of course, cannot agree with that. And, of course, Gurdjieff believes that it might be possible for Man to reach a certain insight during his lifetime, if only he only knows how to open the door to his inner centers.

Gurdjieffian statements about the development of Man to develop three bodies is perhaps a good indication. Because if the feeling center is only half developed, it should grow out and develop into an emotional content and then the formation of a certain, you might call it, ‘spiritual’ body. Sometimes it’s called an emotional ‘body,’ very similar to the physical body but of a different kind of a density, a different kind of lightness. And that in exactly the same way, this intellectual body should develop from what is now the ‘Do’ of his mental center into a full grown Octave and becomes then—to use again the terminology of ordinary religion—his ‘Soul.’ So that the three possibilities that exist for Man in the developing, not of the three centers he has originally but that they will develop independently of each other and then at a certain point would be enabled to fuse together in order to become a unit in the particular solar system in which he lives. And that from then on, the possibility for a Man to continue to grow and to continue to evolve belongs to a different kind of a realm, and we call it ‘Cosmic’ Consciousness.

So here are the divisions. Man as he is on Earth knows one state quite well, although he is

not conscious of it—that is, when he sleeps physically. He is so-called ‘conscious’ when he wakes up, but from the standpoint of Gurdjieff it is only an unconscious state although functioning mentally sufficient for his living on Earth, and in that sense we say that he is ‘waking and sleeping together.’ It is a different kind of a level, and of course it is quite different when you consider it as a step going over from a physical sleep into a waking-sleeping state, because there’s a tremendous difference between a person who only dreams and is not conscious at all, as compared to a person who opens his eyes and starts to walk. In the same way, the waking-sleeping state could bring Man to a certain state of Consciousness in which his Consciousness actually has developed independently and has understanding instead of knowledge, that at the same time certain things could develop in his solar plexus and become then his Conscience, and that the center of his Conscience is not any longer in the solar plexus with the different nerve nodes distributed all over his physical body, but this time centered completely within his heart. And that then what he has as a physical body is, in relation to that what is his Consciousness and his Conscience, the servant of that whatever the Consciousness will tell him to do in accordance with the understanding knowledge, and that it is done Conscientiously in accordance with that what his heart will dictate so that then such a Man has a real Will to be able to perform whatever is necessary and, you might say, that since the Consciousness has become then number one in the relationship of those three, that then his body has found the proper place of becoming a servant to execute that what is his Consciousness and his Conscience.

This is a fully developed Man which could take place on Earth, and now if he wishes to go from this state of ... it is called ‘self’-Consciousness as a third possibility of a level of an evolving, that then there is still a fourth one. We call it a ‘Cosmic’ Consciousness, simply because in that particular realm Man is a unit belonging to the totality of all things as ending up, you might say, as ‘Infinity—or in which he will be able to understand what is really Infinity in all things now existing as finite—so that finally this question of the Sun Absolute is resolved, that Man starts to realize that eternal is now, and that for that reason he has to grow, gradually shedding the different obstacles, the different bondages which now hold him back and overcoming the obstacles in order to free himself totally and then, you might say ‘religiously’ then that Man could become God, or be fused with God in all three centers and not only in one or another.

This would mean that a fulfillment of Man, as a task for himself on Earth, could be fulfilled

if he could understand what is, in the first place, the Kingdom of Heaven within himself; and that after that—that is, the possibility of a spiritual development and a mental development in the sense of Consciousness—will enable a Man then to become a real Man in the execution of that what has to be done on Earth; and then, having paid on Earth, he would be ready to leave this Earth in order to evolve further in the direction, I say again, of the ‘Sun Absolute’ but to make it more practical, to leave Earth in order to be able to live on the level of planets, and then from the planetary level in order to be able to live on the level of the Sun. This is as far as Man is concerned on Earth and his first possibility of development in the direction of self-Consciousness.

Now, this all depends on Work on the part of Man, and is not dependent on that what he uses from the outside in order to bring this about. The question of prayer hoping that God will help him, of course requires on the part of Man an openness to be able to receive whatever there may be as holy force or food of a different kind, that the openness in a prayer will have to be dependent entirely on the understanding of what is meant by the Will of God, and that as long as he believes that that what he pursues is for his own benefit, he still is placing the accent in the wrong way. The question, again, of using different chemicals in order to expand one’s consciousness, naturally is quite foolish from this standpoint; not only that you do not reach anything by just expanding the consciousness a little bit, but there doesn’t have to be something that can guide whatever new may be added.

This is fundamental to the ideas of Gurdjieff—that is, the development of what is called an ‘I’. An ‘I’, in the sense of Gurdjieff, is an Objective faculty functioning for the guidance of Man as he is. It is the beginning of the possibility of a kind of life, a form of life which is not of this Earth which has a quality more and more, as far as Man can conceive of it, of a Godlike quality then being, in that sense as ‘I’, Objective to that what is the subjectivity as represented by his personality.

When one says I wish to ‘Work’ on myself, I mean by that that something in me is created as a result of a wish to become Objective to myself, and the reason for wishing to become Objective is to free myself from personal interpretations. What I’m really looking for if I want to develop, is to have something that I can count on at any one time everywhere. This I would call ‘absolute’ truth. As far as this Earth is concerned, it does not exist because I have my own opinions at any one time, different depending entirely on my own development, and it is very

seldom that I can agree with someone else who has a different opinion, and even if in an argument we continue to talk about it, very often it is not resolved at all and I keep to my own opinion. The question is how much self-knowledge do I have of myself which is absolute in that sense, and the statement is made that when a person remains subjective he will never reach an absolute knowledge about himself.

There are two ways of reaching this kind of knowledge. One is a mental process, and of course it has to do with an Objective faculty developing which I call an 'I', in the beginning intellectually tinted and gradually connected with that what is one's feeling, and the feeling becoming of a different kind: More and more emotional in the sense that it is not only holy but that it is free from any kind of a personal interpretation of likes and dislikes. The second way is through one's heart and through one's emotion. It is a different way of approach. Very seldom it is not understood ... very seldom it is understood how it ought to function, and if one starts to talk about how to develop one's emotion and thereby reach a state of Consciousness and Conscience, usually the interpretation is that we have to expand our present feeling. This is a great danger, because it is easier enough to say in an intellectual sense that something else has to be introduced as an Objective faculty because it is obvious that my thought, of course, is not Objective—my thought is dependent on memory, it is dependent on an anticipation but it never is registering at the time when the moment, as free from dimensions, happens to exist—as far as one's feeling is concerned, it's much more difficult because I cannot define it; and a feeling necessarily is something that is of extreme importance to me because it gives me a means of actually proceeding because of a wish, and that ... that what is closest to me that I could understand is a form of an intuition where I do not know the road that has been followed in order to give me knowledge, but the knowledge happens to be there in my mind and has reached me through a feeling road. Sometimes an emotional road intuitively I know, and that's all. I cannot trace it. I cannot say how it actually happened, and sometimes I say it is 'God-given' to me and it happens to be in my mind at a certain time without having gone through the ordinary intellectual process.

side 2 These two approaches you have to keep in mind regarding Work, because they will appeal to different people in a different way. When one is a little bit more intellectually inclined, of course it's obvious that I would like to start on the road of an intellectual development and gradually go over into an emotional kind or a conscientious kind. When I'm emotionally

inclined, I don't want to bother about intellectual concepts and very often the intellect or the theory or that what is underlying the ideas of Objectivity and Observation and the words we use for it—'Participation,' that what I say is ... has to be 'Impartial,' that what has to be a 'moment' or an 'instantaneous acceptance' of that what I am—does not count very much for a person who is not interested in the development of his intellect and shies away from all kind of terminology of that kind.

When I feel and I wish in my feeling to reach a certain state, it is difficult in this feeling, intuitively, to reach the state of becoming Objective; and therefore it is very often ... not neglected, but when it is used it is subject to great danger: That I believe that this feeling road is simply an improvement of that what I now consider a feeling and going over into an emotional condition of myself, and I do not introduce, in that sense, something that frees myself from that what I am, but on the other hand it makes me much more identified with the functions of myself. For that reason I don't want to talk too much about it, but nevertheless it exists and in order to compare it, one is the road of Observation—it is an intellectual one and intellectual concepts—the other is a road of being present to myself that, of course, is quite well when one understands it correctly. Because this 'present to myself,' what is present to me? Again, I say 'I', but what is this 'I'? When I now define it emotionally, it belongs to a realm not of this Earth; of course not, because my emotions are not primarily of this Earth. It has a quality of a freedom since it is not of this Earth, but the quality that I would like to define, if I could define it, is a Godlike quality, and immediately I would be up against trying to define what is God for me because for that I would have to have either an intellectual description or something that I call an 'emotional' state in which I then am completely extrasensory perceptive of that what exists outside of me which gives me intuitively a knowledge, and I hope then that I can rely on it when it is sufficiently free from that what is now my personality.

We run into all kinds of difficulties if you want to pursue it, and that at the same time it is very necessary for certain people to have this kind of an emotional approach because intellect will not help them, and it will not be conducive for them to form any particular kind of opinion. Because they will shy away from formulations, and it is not necessary for them to have to be able to explain it in ordinary terminology so that it could become convincing for someone else. For them, that what concerns them is their own life as it is, and the road in the direction—and following the direction—of an emotional involvement is much and much longer, and it takes a

long time before one has enough data about oneself that one is reliably informed about conditions of what one is in reality. I cannot reach the truth, than only at the moment of an intuition and then it disappears, and I have to wait until the intuitive form of my experience again would appear, and I do not know how to create it. This is the greatest difficulty of this emotional road. It is not excluded, it certainly can exist, but I would not always advise it until you know a little bit about what is necessary in an intellectual sense.

The intellect is needed in order to give a concept that is clear, so that whatever you wish to pursue, you have an aim about which there is no doubt. The question of Objectivity in a subjective process of mental functioning is fairly easy to conceive. It simply means that if I wish to acquire a certain fund of knowledge which is absolute, that all I have to do is to collect data of an Objective kind. It is Work on oneself. It is not Work on anyone else, and it is not Work on the surroundings. It is the possibility of the development within oneself of something that could become ... going through the stages of an Objective faculty actually develops something that can start to function as a real intellect. And that, for the time being, I simply consider the beginning of a little 'I' of an intellectual kind, growing and being fed by my real wish for this little 'I' to exist. And I endow this little 'I' with a certain function, I call it 'Observing' myself and recording that what I am in life, as I am for whatever it is, without description and without any one of my feeling ... any functions of my feeling center entering into it.

Of course, it's obvious that that is real Objectivity—the collection of facts which are, without any question, always so, always available, always and permanently, forever the same. The fact of Objectivity, in this world of subjective elements and subjective people, is that what is acknowledged as the absolute truth by everyone, exactly the same way as, scientifically speaking, a fact becomes a scientific fact when everyone who is a research Man or a scientist will acknowledge that that what has produced such an entity of a certain kind, with such-and-such a description, can be duplicated by anyone following a certain method of how to make it. Then it becomes an Objective fact that certain substances, for instance in chemistry, have a certain melting point of a certain kind, measured in accordance with a scale which is acceptable by everyone, and that there is no further question or argument that it isn't so; that many times this particular road of reaching an axiomatic truth is not easy and that for that reason one has to have a working hypothesis which from time to time will change because many new factors may be uncovered and not as yet known, but that ultimately the hypothesis must go over into an

axiom and then becomes absolute fact. And that, of course, is the aim of all science. In exactly the same way, the aim of Man to develop as harmonious Man should be uniform for all Man; and therefore the Objectivity which Man could have as a developed faculty growing out into a functioning intellectually independent of either his emotions or even the necessity of his activity in his physical body, then would become for him Objective fact and axiomatic.

Now, how to reach this. I try to indicate in myself that something could exist which starts to function in an Objective sense. I live the way I am—subjectively thinking and feeling—and now I wish, in a certain part of my mind to reserve, you might say, a certain ‘section’ that can function in an Objective sense; the same way as there are many parts in the mind, in the totality of the brain which at the present time function in different way, they are related to each other many times; and sometimes independent because I can formulate without having to ponder about it, I can talk without also you might say ‘making any sense,’ I can also have a weighing quality and a consideration which goes over, if I want to, into my feeling about certain things and what the future might bring and what I should do. And it is nothing unusual that I know that the brain is divided of certain parts and function in certain ways which at times are correlated with each other and at times are a little independent.

I now perceive, or wish in myself, to create in my brain in a certain section which is still fertile virgin field, something I call now an ‘Objective faculty,’ of receiving information or data about myself. I also want to have this Objective in the sense that it is the real truth, about which there is no further argument. I do not want any interference in the reception of such facts in the sense that I feel or think about it. I do not want to have any interference from my emotional center. I don’t want, even, an interference from the rest of my brain in trying to define it or associate with it with other kinds of thoughts.

So here is the necessity: I wish to become Objective in a certain part of my brain, having this function—I call it the ‘little ‘I’—Observing that what I am. Naturally, I am totally, as a personality, all three centers combined; some a little bit more than the other, but in any event there is totally, in each Man, all the three centers represented. That is what distinguishes him from an animal form or plant, and all three centers are alive—that is, they are functioning. I now want to be—something in me—to be Objective to me, the totality. This is the aim: To become Objective to that what is the personality, hoping then that if I have this Objectivity as something that becomes more and more fulfilling myself and growing and evolving, that ultimately it will

help me to guide that what I am now—unconscious—and leading my unconscious state into a state of self-Consciousness. The requirement of Impartiality is simply that this kind of an Observation should be totally free from any emotional or ‘feelingly’ interpretation. That is Impartiality. It is the acceptance of a fact for whatever it is, regardless of what I think or feel about it. I do not even define it. That what the little ‘I’ has to do is to become Aware of that what exists—no more, but not less either. We call it an ‘Awareness’ to distinguish it from ordinary thinking processes, ordinary mental functioning. An Awareness is taking place at the moment when it registers that what exists, so the third factor that is involved in this intellectual process is the question of a moment, or an instant, or Simultaneity. It is the only time which is free from time, because it is not subject to any dimension of time since a moment of Awareness represents a point. It is not a point in time because the time dimension is a point of time moving. The question of Infinity is based on a moment; and the expansion of a moment, as moment, keeping a moment in principle as a moment, will make Infinity without form.

Again, I say these concepts are a little difficult. They are very difficult to acquire. Not only you cannot understand them easily, you only will know by experience. And that this whole process of Work on oneself is based entirely on the changing of that what is now theory, or certain facts or data which I have and what I ought to do, that I change it into an experience by doing and applying them; and that as a result of this kind of experiencing I will reach a state of understanding, and changing my knowledge and collection of data into an understanding of that what in reality is, and changing thereby that what I am as a personality into a state of Being.

‘Being,’ in this sense now, means the totality of myself. You see that intuitively I can reach a state of Being; and for that reason this question of emotion becomes important because it does play a very definite fact ... it does play a role, but I have nothing to guide it with and I don’t develop easily; it can be, but not easily something comparable to the little ‘I’ of an intellectual sense, and for that reason, I say again it’s ‘extremely difficult’ to follow the line of emotional existence, than only after you know approximately what is meant by Objectivity.

Objectivity and Impartiality of course are tremendously closely related, and that hundred percent Impartiality means a momentary existence and the registration of such a fact. How to become Impartial, to exclude that what I now feel, to state facts as they are and accepting them, I will not apply this kind of method in the beginning to something that is completely partial, which is my feeling center, and I do not want to apply it to something that is completely associative,

which is my mind. So in order to develop and gradually make grow something I call now my 'I', I have to consider the easiest way of applying it. The application of that kind of a mental process regarding an Observation of myself is in the beginning concentrated on only having, as Objective Observation, that what is my physical body in its different forms behavior. It does not exclude that ultimately I would want to become Observant and Aware and Awake, which I consider the continuation of a state of Awareness, of the totality of myself and that it will include—and will have to include—the Observation of feeling processes and also of mental processes, but I cannot do it until the little 'I' is sufficiently developed to stand on its own feet. And I learn how to deal with it, or how to educate the little 'I', by applying it—that is, this Observation process—first to that what is ordinary manifestations of my physical body, where it is a little easier to be Impartial to. I select ordinary functions like moving, like a tone of the voice, like something that is a facial expression, or gestures or postures; whatever it may be—sometimes muscular tension, sometimes maybe breathing—only accepting it for whatever it is, without any description.

This is the meaning of Work on oneself: The acquisition of a dexterity, which at the present time I don't have because I don't function at all in any Objective sense, and which I still must believe is possible for me to reach. This kind of belief is based on certain experiences I have had, and each person has had, of an Objective realization of one's existence. We classify that as moments 'I do not forget.' At such a moment the realization of my existence is there without having used any of the ordinary faculties of thought or feeling. Anyone who has experienced it can go back and see what he remembers what actually took place and if he then at that moment—this moment, this flash of momentary existence and the realization of oneself as being in existence—was not connected with a thought. As a matter of fact, the thought is gone for that moment, your feeling is gone, and still there is a definite statement of Awareness of the existence of yourself.

Moments that you do not forget. Moments that are, in your memory, engraved, that always will be there. Moments in which you are confronted with danger. Moments which are as a shock, completely upsetting you at a certain time in your ordinary 'balance,' you might say, in your unconscious balance. Moments in which you are confronted with having to do certain things about which you have no knowledge whatsoever, of being confronted in a religious sense of that what may be present. And sometimes you say it is like God talking; it is as if there is a voice in my Conscience of certain states in which one is completely emotionally involved, and in

that sense this question of an emotion taking over and making of myself, as it were, one moment of 'Silence,' at such a time there is nevertheless the realization of my existence and the realization of a relationship of that existence, via an emotional possibility, towards that what is higher than one is on Earth.

Whichever way you wish to define it, again it is your personal experience and it doesn't matter if you cannot talk about it, and it doesn't matter if someone else has had it and you haven't. Because I'm quite certain that if you look back at your past you will find certain times that there are moments of that kind, and they will give a person, when he really wishes to live, the affirmation for himself that that what we are talking about in an Objective sense is a possibility for him.

If I didn't believe that it were possible for me to become Conscious, I would be a fool even to try it; or I would take all kinds of substitutions and hope for certain remedies, including prayer to God, that He would smile on me and help me as a human being and perhaps then in that sense I hope that I will be changed under the influence of that kind of a force. You see, it is not true for a Man. A Man cannot be respected and respectful for himself unless he has worked for his own life. Anything that is given—and much of that what we are is given because we happen to be on Earth—is really not worthwhile enough for a person who has a Conscience; and that the only time when he feels that he can be a Man is that he has reached that what he is now through his efforts, or that he has accepted that what could influence him as coming from Above, that he has put himself in a state of receptivity.

The question of extrasensory perceptions, of that what is clairvoyance, of that what is a medium, is simply states of a person in which he becomes more open to the possibilities which the average Man does not know about, and when he is in such a state he becomes only a channel through which certain forces flow. This is the state of Objectivity of Man. This is the state when he says, "Not my will, but Thine," that in reality he leaves everything to that what he doesn't even understand, but he knows that that what he is is not right and that what he at the present time represents is limited, and because of the limitations he cannot do with it what he really, in his heart, wishes to do.

In his heart a Man wishes to be free from Earth. There is no question about a Man who keeps on thinking, philosophizing, considering; who is, you might say, *grübeln* [brood] if you want to use the German word, churning around in his mind constantly the certain thoughts that

have to occurred to him and for which he wants an answer. Sitting on the edge of his bed and concentrating and perhaps thinking and hoping and praying that somehow or other certain problems for him will be solved, that he will have at such a time—you remember Goethe's phrase—'tears in his eyes.' And when he has not suffered in that kind, he will never know those forces which belong to Heaven; that Man on Earth wishes, in himself, to have a Soul that can actually Be and grow under the condition in which he lives, and that he will only be satisfied by keeping his respect for himself by having Worked for that with, you might say, with his own hands, with his own heart, and with his own mind.

This you might say is like an aim. Of course, it has to be for a Man who really considers his life worthwhile; if in that sense he can grow, and make grow, that what is now potential and put that what is necessary for the development of his little 'I' in such a way that the 'I' can grow and become then for him his guide in his life, then the little 'I', having now become full grown and an entity, represents for him his God and he wishes, then, that he could be open enough to let God enter into his heart. In a Gurdjieffian sense, we call this 'Participation.' It is as if the 'I', having been formed in an Objective sense and to some extent Observing oneself and being free from oneself, now is asked and invited to come and join what is my personality on Earth. I wish now, religiously again, to walk with God on Earth. I wish, now, in that what I am, hoping that at any one time, turning around the corner, I may meet God and that at such a time He will allow Himself—'condescend,' you might say—to wish to come down to me, to descend to this Earth of my body representing that what I am as a physical creature, wishing then by taking hold of me and by entering into me and living in that what I try to prepare. I try to prepare an emotional body. I try to furnish it in such a way that it would be acceptable to God. God will come to one's emotion, He will not enter. God will only come to that what is Consciousness, and through Consciousness will enter into Conscience. In such a case, religiously this again is the unity with God for Man—provided Man wishes it with all his heart and his mind and his hand.

The totality of Man as he is at the present time, is so completely different from what Man should be, and the difficulty is, in the beginning to have a concept of what Man should become. And one starts by taking very, very small steps in the beginning, quite hesitantly because one is unable to walk. One can only crawl and hope. One cannot even stand up straight; and that ultimately Man should be the kind of a person with his feet on the ground, never forgetting his duties on Earth with his feeling being at the level ... his feeling, his emotions are his planets in

his own world—his own solar system—and with his mind, his Consciousness in the clouds having contact with that what is the wisdom of God.

The wish to live comes from one's emotions, to will to be united with that what is God outside and inside that what is Man as represented in his inner, inner world. Gurdjieff uses the term 'Magnetic Center' for that, for that what is the holy of the holiest, that where God could enter if that what is the Holy already has been prepared for the possibility. Many times it is nothing else but trying to find the key. Sometimes we don't even dare to open the door because we know to be confronted with that what is the holiest of all might kill us. And to the extent that I'm willing to let myself die in order to gain life, to *that* extent will I understand certain precepts and conditions as given in the Bible so that I, then, will understand the reality of Christianity and the functions, perhaps, of Jesus as Man and Christ within oneself.

But, you see, it is not at all this question of a religion that you have on a Sunday. Work on oneself is every day of the week. It is every hour of the day. It is every minute of the hour. It is always to be there whenever one wants it and needs it. It always has to be at the place that you can reach it and make contact with it. This is, of course, the concept of Infinity; because unless Infinity is endless there is no sense even talking about the possibility of such a world or of such an existence for oneself.

So what does one do. One tries to Work. One tries to create within oneself something which is of a different kind of nature. Gurdjieff calls it 'Great Nature,' of that what does not belong to the Earth in order, when it can grow, that that will enable one to be pulled up to the level of self-Consciousness by one's own Work with the help of that what is God for oneself, I say, 'benevolently' wishing to help Mankind to free itself from the bondage of the Earth.

Earth will always continue until Earth has grown in its own Cosmic scale to the place where it should become—and will become—a real planet. Mankind then living on Earth will be emotional bodies and not physical ones, but we, living here, have no time because this particular development of the Earth will take eons and we will not live that long. And the problem that Man faces on Earth: What can he do in his lifetime to speed up the process of such evolution. Work in that sense becomes a catalyzer to influence the reaction velocity of this kind of, I call it a 'chemical' process, of reaching a state of making and creating a condition which is based on components; parts of oneself and which, in the reaction as such, are fused together to create something that is different in property and nevertheless made up of the components out of which

it was formed.

Man as he ought to be—harmonious—can at any one time use any of the three parts which constitute a harmony of Man to act or to feel or to think by means of that what is his Will, what is his Conscience, and what is his Consciousness. This is the fulfillment of Man of Earth, and the possibility for Man on Earth to become what he should be and always should have been from his earliest youth when he still had his real Self, this Self with a capital ‘S’ as a reminder of that what was life when it was poured into him and he became a human being.

Why it all happens and why the Earth is not as beautiful as it is and supposed to be—like paradise—and why it is many times like hell and why Man has to suffer as if he is in Purgatory, who knows what is really the wisdom of the ages and the ‘wisdom,’ you might say, of His Endlessness. Only when we reach a state in which there is a possibility of the recognition of that what exists of a higher kind, that then we will have additional wisdom to really know why Consciousness has to be reached through this terribly difficult period of the injection of an Objective faculty into the midst of a land and a country full of enemies. Why this is, that is a problem that still will remain a problem. I do not know if it ever will be solved by Man on Earth. I do know if Man on Earth can reach this particular state—Ouspensky calls it ‘Man Number Seven,’ which will link him to the possibility of the second spiral of Cosmic Consciousness—but on the road towards it there is already the possibility of reaching more and more to a conclusion of the existence of more and more, you might say, ‘lightness.’ Infinity, that is a strange way of saying it; but the realization of more and more less density, more and more lightness, more and more enlightenment, more and more heat and warmth, more and more the ability to do.

This is the aim of Man if he understands his life, and on that basis he will understand not only himself, he will understand Mankind as a whole. He will love himself as he can love others. He will have love for Mankind in order to fulfill the functions which will be placed on him, in time, by God to help His Endlessness to maintain the universe and, as Gurdjieff would say, to ‘lighten His burdens.’

One cannot talk about Gurdjieff and the ideas in a, say, very ‘flippant’ way. It is absolutely idiotic to think that it is just a little bit of a theory or some kind of a philosophy which you can place next to many, many other ‘philosophies,’ so-called. This engages one. It’s a kind of life that one has to lead. It is not just something, as I said before, to be preached on a Sunday. It is

something that has to take hold of you, to which you will be committed in time when you realize what is in store for you.

To say it in a few words, what is in store for you is your death. That is the ultimate for anyone who lives in this world on the basis of matter, and either you wish it ... and you continue and you will die 'like a dog'—Gurdjieff says this—or you can die like a Man, a Man as Being, a Man with understanding of what is the universe for him, what is for him his kingdom, what is for him his solar system, his world full-grown with a Sun, with all the planets and the possibility of harmonious, emotional involvement and that what is his body—this Being—the servant for his life to execute whatever his Consciousness and his Conscience will dictate to him. Such a Man, when he stands up he knows, he sees, he does, he feels, he thinks, he 'is' in that sense. Ultimately one simply sighs and says not even that 'he is,' but that, without defining it, he becomes endless.

So we leave it at that. If you want to read, read. If you want to study, study. If you want to find out, go find out. If really you want to do something with your life, go ahead and do it. Don't wait. Don't just let someone else do it. Move for yourself. Your Conscience has to know what to do. You are facing your life. It's completely your own. God will allow you ... if you're not stupid you will live a little longer, and then what will you do during that lifetime to become permanent, really to find the aim, the meaning of your own life. Don't look at others. You consider what you are and what you think you ought to become, and then you Work for it. You find a way to Work.

I'm not saying that Gurdjieff has the one panacea. You can find it in many different ways, but you will not be able to find it as clearly indicated as it exists here. And so, for the time being you try, you read, and you become serious. You read and you're honest. You read and you think and you feel, and then at such a time when you are by yourself and no one else need influence you and no one else will criticize you and no one else can see you, that perhaps at such a time maybe you have an admonition—or something that makes you realize that something could exist in the form of whatever you now call your own God in your life—that ... that then when it takes place that you don't know what to say and you don't know what to feel, all you are Is. You are *that*, and that, you know, is your Soul.

Goodbye.

End of tape